A WORKE OF THE BEAST

OR

A Relation of a most vnchristian Censure, Executed vpon IOHN LILBVRNE, (Now prisoner in the fleet) the 18 of Aprill 1638.

With the heavenly speech vttered by him at the time of his suffering.

Very vsefull for these times both for the encouragement of the Godly to suffer, And for the terrour and shame of the Lords Adversaries.

HEB. 10. 36.

For you have need of patience, that after you have don the will of God, you might receive the promises

HEB. 11. 36.

And others had trial of cruell mockings, and scourgings yea moreover of bands and imprisonments.

Printed in the yeare the Beast was Wounded 1638

The Publisher to the Reader.

Tender hearted Reader.

OF The wicked it is truely said in *Iob.* their *Light shalbee Put out:* Now wee see, in a *Candle*, beeing almost extinguished, that after it hath glimmered a while, it rayseth some few blazing flashes, and soe suddenly vanisheth.

To speake what I thinke, my minde gives me, that the Lord is now vpon extinguishing the bloody Prelates out of our Land. For whereas they have not, in some late yeares shewed the cruelty which the y did before, but now increase in persecution; me thinkes this is a cleere foregoing signe, that (like a *snuffe* in the *socket*) their end and ruine is at hand.

I write this, to have thee the more patient, contented, and comforted, when thou either heareſt, seest, or readest of their barbarous cruelrie; besure their condemnation sleepeth not, but when their wickednes is full, I say when they haue once filled up the measure of their iniquity (the which I trust they haue allmost don) then will the Lord send back these *locusts* to the *Bottomlesse pit*, from whence they came.

In the meane time feare not their faces, but stand in the truth, and let Gods house and his ordinances bee deare to thy soule, And know, that as the Lord gaue strength to this his Seruant to suffer joyfully for Christs cause; soe he will to thee and me and all others of his saints, if he count us worthy to be called thereto.

Thine if thou be Christs, and a hater of the English Popish Prelates,

E. R.

A WORKE OF THE BEAST,
OR
A Relation of a moſt unchriſtian Cenſure, executed vpon IOHN LILBVRNE, (Nowv priſoner in the fleet) the 18. of Aprill 1638 vvith the heavenly ſpeech vttered by him at the time of his ſuffering.

VPon Wedneſday the ſaid 18 of Aprill, Hauing noe certaine notice of the execution of my Cenſure, till this preſent morning, I prepared my ſelfe by prayer unto God, that he would make good his promiſe, to be vvith me & enable me to undergoe my Affliction vvith joyfullnes & courage: and that he vvould bee a mouth and vtterance vnto mee to enable me to ſpeake that vvhich might make for his greateſt honour. And in my meditations my ſoule did principally pitch vpon theſe Three places of Scripture.

Firſt, That in *Iſay.* 41.10.11.12.13. *Feare thou not for I am with thee, be not diſmaid for I am thy God, I will ſtrengthen thee, yea I will helpe thee, yea I will uphold thee with the right hand of my righteouſnes. Behold all they that were incenced againſt thee ſhall be aſhamed and confounded, they ſhall be as nothing, and they that ſtriue with thee ſhall perriſh. Thou ſhalt ſeeke them & ſhalt not finde them, even them that contended with thee, they that warr againſt thee ſhall be as nothing & as a thing of nought. For I the Lord thy God will hold thee by thy right hand, ſaying vnto thee, feare not, I will helpe thee, Feare not thou worme Jacob, and yee men of Iſraell, I will helpe thee ſayth the Lord and thy Redeemer the Holy one of Iſraell. &c.*

Secondly, that place in *Iſay.* 43.1.2. Where God ſpeaks thus to his Elect. *Feare not for I haue Redeemed thee, I haue called thee by thy name thou art mine. When thou paſſeſt through the waters I will be with thee, and though the rivers they ſhall not overflow thee, when thou walkeſt through the fire thou ſhalt not bee burnt, neither ſhall the flame kindle vpon thee.*

Thirdly, that in *Heb.* 13. 5. 6. In these words *For he hath sayd I will never leave thee nor forsake thee; Soe that we may boldly say the Lord is my helper, I will not feare what man can doe to me.*

With the consideration of these and other gratious promises, made to his people, I being one of his chosen ones; did claime my share & interest in them, and the Lord of his infinite goodnes enabled me to cast my selfe upon and rest in them, knowing and stedfastly beleeving that he is a God of faithfullnes and power, whoe is able and willing to make good these his promises to the vtmost, and (to his praise be it spoken I desire to speake it) my soule was that morning exceedingly lifted up with spiritual consolation: and I felt within me such a divine supportation, that the baseneese of my punishment I was to undergoe did seem as a matter of nothing to me. And I went to my suffering with as willing and joyfull a heart as if I had been going to solemnize the day of my maraige with one of the choyseit Creatures this world could afford. The Warden of the *Fleete* hauing sent his men for my old fellow souldier *Mr. Iohn Wharton*, and my selfe being both in one Chamber, wee made our selues readie to goe to the place of execution. I tooke the old man by the hand and led him downe three payre of stayers, and soe along the yard till we came to the Gate. And when we came there *George Harrington* the Porter told me I must stay alitle, and after our parting (commending one another to the protection of our alsufficient God) I was bid goe to the Porters Lodge, noe sooner was I gone in, but came *Iohn Hawes*, the other Porter to me vsing these words.

Mr Lilburne, I am very sorie for your punishment, you are now to undergoe, you must stripp you, and be whipt from hence to *Westminster*.

I replied, the will of my God be done, for I knowe he will carry me through it with an vndaunted Spirit; But I must confesse it seemed at the first a little strange to me, in regard I had no more notice given me for my preperation for soe sore a punishment. For I thought I should not haue been whipt through the streete but onely at the Pillory: And soe passing along the Lane being attend-

ed with

ed with many Staves and Halberts, as Christ was when he was apprehended by his Enimies and led to the *High Priests Hall. Mar.* 26, we came to fleete-bridge where was a Cart standing ready for me. And I being commanded to stripp me, I did with all willingnes and cheerefullnes, where upon the executioner tooke out a Corde and tyed my hands to the Carts Arsse, which caused me to vtter these words, *Welcome be the Crosse of Christ*,

With that there drew neere a Yong man of my acquentance, and bid me put on a Couragious resolution to suffer cheerfully & not to dishonor my cause for you suffer (said he) for a good cause, I gave him thanks, for his christian incouragement, I replying I know the cause is good, for it is Godscause, & for my own part I am cheerful & merry in the Lord, & am as well contented with this my present portion as if I were to receiue my present liberty. For I knowe my God that hath gone along with me hither to, will carry me though to the end. And for the affliction itself, though it be the punishment inflicted upon Rogues, yet I esteeme it not the least disgrace, but the greatest honour that can be done unto me, that the Lord counts me worthy to suffer any thing for his great name;

And you my Brethren that doe now here behold my present condition this day, be not discouraged, be not discouraged at the waies of Godlinesse by reason of the Crosse which accompanies it, for it is the lot and portion of all which will liue Godly in Christ Iesus to suffer persecution,

The Cart being readie to goe forward. I spake to the executioner (when I saw him pull out his Corded whipp out of his pocket) after this manner, Well my friend doe thy office. To which he reply ed I have whipt many a Rogue but now I shall whip an honest man. but be not discouraged (said he) it will be soon over.

To which I replyed, I knowe my God hath not onely enabled me to beleeve in his name, but alsoe to suffer for his sake. Soe the Carman drove forward his Cart, and I laboured with my God for strength to submit my back with cheerfullnes unto the lasher. And he heard my desire & granted my request, for when the first stripe was giuen I felt not the least paine but said, *Blessed be thy name O Lord my God that hast counted me worthy to suffer for*

thy glorious names ſake: And at the giving of the ſecond, I cried out with a lowd voice *Halleluiah, Halleluiah, Glory, Honour, and Praiſe, be given to thee O Lord for ever, and to the Lambe that ſitts vpon the Throne.* Soe wee vvent vp *Fleetſtreete*, the Lord enabling me to endure the ſtripes vvith ſuch patience and cherefullnes, that I did not in the leaſt manner ſhevv the leaſt diſcontent at them, for my God hardened my backe, and ſteeled my reynes, and tooke avvay the ſmart and payne of the ſtripes from mee.

But I muſt confeſſe, if I had had no more but my owne naturall ſtrength, I had ſuncke vnder the burden of my puniſhement, for to the fleſh the paine was uery grevious & heauy: But my God in whom I did truſt was higher and ſtronger then my ſelfe, who ſtrengthened and enabled mee not onely to undergoe the puniſhment with cherefullnes: but made me Triumph & with a holy diſdaine to inſult over my tormentors.

And as we went along the Strand, many friends ſpoke to me & aſked how I did, & bid me be cherfull, to whom I replied, I was merry and cheerfull: and was upheld with a diuine and heauenly ſupportation, comforted with the ſweet conſolations of Gods ſpirit. And about the middle of the Strand, there came a Friend and bid me ſpeake with boldneſſe. To whom I replied, when the time comes ſoe I will, for then if I ſhould haue ſpoken and ſpent my ſtrength, it would haue been but as water ſpilt on the ground, in regard of the noyſe and preſſe of people. And alſoe at that time I was not in a fitt temper to ſpeake: becauſe the duſt much troubled mee, and the Suune ſhined very hot vpon mee. And the Tipſtaffe man at the firſt vvould not let mee haue my hatt to keepe the vehement heate of the Sunne from my head. Alſoe hee many times ſpake to the Cart man to driue ſoftly, Soe that the heate of the Sunne exceedingly peirced my head: and made me ſomwhat faint. But yet my God vpheld me vvith courage, and made me vndergoe it vvith a joyfull heart. And vvhen I came to Chearing Croſſe ſome *Chriſtian friends* ſpake to me and bid me be of good cheere.

Soe I am (ſaid I) for I reſt not in my ovvne ſtrength, but I fight vnder the Banner of my great and mighty *Captaine the Lord Jeſus*

Jesus Christ who hath conquered all his Enemies, and I doubt not but through his strength I shall conquer and overcome all my sufferings, for his power upholdes mee, his strength enables mee, his presence cheeres mee, and his Spirit comforts mee, and I looke for an immortall Crowne which never shall fade nor decay. the assured hope and expectation where of makes, mee to contemne my sufferings, and count them as nothing, for my momentany affliction will worke for me a farre more exceeding Crowne and weight of glory. And as I went by the Kings pallace a great Multitude of people came to looke vpon me. And passing through the gate vnto *Westminster*, Many demanded what was the matter.

To whom I replied, my Brethren, against the Law of God, against the law of the Land, against the *King* or State have I not committed the least offence that deserves this punishment, but only I suffer as an object of the Prelates cruelty and malice; and hereupon, one of the *Warders* of the *Fleet*, *officers*, began to interrupt me, and tells mee, my suffering was just and therefore I should hold my tongue. Whom I bidd meddle with his owne businesse, for I would speake come what would, for my cause was good for which I suffered, and here I was ready to shed my deerest blood for it.

And as we went through *Kings street*, many encouraged me, and bidd me be cheerefull; Others whose faces (to my knowledge) I never sawe before, and who I verilie thinke knew not the cause of my suffering, but seeing my cheerefullnes vnder it, beseeched the Lord to blesse me and strengthen mee.

At the last wee came to the Pillary, where I was unlooſed from the *Cart*, and having put one some of my cloathes wee went to the *Taverne*, vvhere I staid a prittie vvhile vvaiting for my Surgeon, vvhoe vvas not yet come to dresse mee. *W*here vvere many of my Friends, whoe exceedingly rejoyced to see my courage, that the Lord had enabled me to vndergoe my punishment soe willingly.

Whoe asked me how I did, I tould them, as well as ever I was in my life I blesse my God for it, for I felt such inward joy and comfort, chearing vp my soule, that I lightly esteemed my sufferings;

And

And this I counted my weding day in which I was married to the Lord Iesus Christ: for now I knowe he loues me in that he hath bestowed soe rich apparrell this day upon me, and counted me worthie to suffer for his sake. I hauing a desire to retire into a private roome from the multitude of people that were about me, which made me like to faint: I had not been ther long but *Mr. Lightbume* the Tibstaffe of the *Starr chamber*, came to me saying the Lords sent him to me, to knowe if I would acknowledge my selfe to be in a fault and then he knew what to say unto me. To whom I replied, Haue their Honours caused me to be whipt from the Fleet to Westminster, and doe they now send to knowe if I will acknowledge a fault. They should have done this before I had beene whipt, for now seeing I have undergone the greatest part of my punishment, I hope the Lord will assist me to goe through it all. and besides, if I would haue done this at the first I needed not to haue come to this. But as I told the Lords when I was before them at the Barre. So I desire you to tell them againe, that I am not curious to my selfe of doing any thing that deserues a rebukeing, but yet I doe willingly submit to their Lordships pleasures in my Censure. He told me if I would confesse a fault it would saue me a standing on the Pillary otherwise I must undergoe the burden of it. Wel, (said I) I regard not a little outward disgrace for the cause of my God. I haue found already that sweetnesse in him in whom I haue believed, that through his strength I am able to undergoe anything that shalbee inflicted on me; But me thinks that I had verie hard measure that I should be condemned and thus punished vpon two Oaths, in which the party hath most falsly forsworne himselfe; and because I would not take an Oath to betray mine owne innocency; Why *Paul* found more favour and mercy from the Heathen *Romane Governors*, for they would not put him to an Oath to accuse himselfe, but suffered him to make the best defence he could for himselfe, neither would they condemne him before his accusers and he were brought face to face, to justifie and fully to prove their accusation: But the Lords haue not dealt so with me, for my accusers and I were neuer brought face to face to justifie their accusation against me: it is true two false Oathes were

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Sworne against mee: and I was therevpon condemned, and because I would not accuse my selfe. It is true (said hee) it was soe with *Paul* but the Lawes of this Land, are otherwise then their Lawes were in those dayes. Then said I, they are vvorse and more cruell, then the Lawes of the *Pagans* and *Heathen Romans* were, whoe would condemne no man without wittnesses, and they should be brought face to face, to justifie their accusation. And so hee went away, & I prepared my selfe for the Pillary, to which J went with a joyfull courage. and when I was vpon it, I made obeysance to the *Lords*, some of them as (J suppose) looking out at the *Starr-Chamber* window, towards mee. And so I putt my neck into the hole, which beeing a great deale to low for me, it was very painfull to me in regard of the continuance of time that I stood on the Pillary: which was a bout two houres, my back also being very sore, and the Sunne shining exceeding hot. And the *Topstaffe man*, not suffering mee to keepe on my hat, to defend my head from the heat of the Sunne. So that I stood there in great paine. Yet through the strength of my God I vnderwent it with courage: to the very last minute. And lifting vp my heart and spirit vnto my God,

While I was thus standing on the Pillary. J craued his Powerfull assistance with the spirit of wisdome and courage, that I might open my mouth with boldnesse: and speake those things that might make for his greatest glory, and the good of his people, and soe casting my eyes on the multitude, I beganne to speake after this manner.

My *Christean Brethren*, to all you that loue the Lord Iesus Christ. and desire that hee should raigne and rule in your hearts and liues, to you especially: and to as many as heare me this day: I direct my speech.

J stand here in the place of ignominy and shame. Yet to mee it is not so, but I owne and imbrace it, as the *Wellcome Crosse of Christ*. And as a badge of my *Christian Profession*. I haue been already whipt from the Fleet to this place, by vertue of a Censure: from the *Honourable Lords* of the *Starr Chamber* hereunto, The Cause of my Censure I shall declare vnto you as briefly as I canne.

The Lord by his speciall hand of prouidence so ordered it, that

Not long agoe I was in *Holland*. Where I was like to haue settled my selfe in a Course of trading, that might haue brought me in a pretty large portion of earthlie things; (after which my heart did too much runne) but the Lord hauing a better portion in store for mee, and more durable riches to bestow vpon my soule. By the same hand of providence: brought me back a gaine. And cast me into easie affliction, that there by I might be weaned from the world, and see the vanitie and emptines of all things therein. And he hath now pitched my soule vpon such an object of beautie, amiableneſſe:& excelencie, as is as permanent and endurable as eternitie it selfe, *N*amely the personall excelencie of the Lord Iesus Christ. the sweetneſſe of whose presence, no affliction can ever be able to wrest out of my soule.

*N*ow while I was in *Holland*, it seemes ther were divers Bookes of that *N*oble and Renowned *Dr. Iohn Bastwicke* sent into *England*. which came to the hands of one *Edmond Chillingtan*, for the sending over which I was taken, and apprehended. the plot being before laid, by one *Iohn Chilliburne* (whom I supposed) & tooke to be my friend) servant to my old fellow souldier *Mr. Iohn Wharton*. living in *Bow-lane* (after this manner.)

I walking in the Street, with the said *Iohn Chilliburne*, was taken by the *Pursevant* and his men. the said *Iohn*, as I verily beleeve, hauing given direction to them: where to stand, and he himselfe was the third man that laid hands on me to hold mee.

*N*ow at my Censure before the *Lords:* I there declared vpon the word of a *Christian*, that I sent not over those Bookes, neither did I know the Shipp that brought them. nor any of the men that belonged to the Shipp, nor to my knowledge did I ever see, either Shipp: or any appertaining to it, in all my dayes.

Besides this, I was accused at my examination before, the *Kings Attorny* at his Chamber, by the said *Edmond Chillington* Button Seller living in *Canon street* neere *Abchurch Lane*, and late Prisoner in *Bridewell & Newgate*, for printing 10. or 12. thousand Bookes in *Holland*, and that I would haue printed *the Vnmasking the misterys of iniquitie* if I could haue gott a true Copie of it, and that I had a Chamber in *Mr. Iohn Foots* house at *Delfe* where he thinkes

the bookes were kept. Now here I declare before you all, vpon the word of a ſuffering Chriſtian: that hee might haue as well accuſed mee of printing a hundred thouſand bookes, and the on been as true as the other; And for the printing the *Vnmaſking the Miſtery of Iniquity*, vpon the word of an honeſt man I never ſaw, nor to my knowledge heard of the Booke, till I came back againe into *England*: And for my having a Chamber in *Mr. John Foots* houſe at *Delfe*, where he thinkes the Bookes were kept. I was ſoe farre from having a Chamber there, as I never lay in his houſe, but twice or thrice at the moſt, and upon the laſt Friday of the laſt Tearme I was brought to the *Star-Chamber Barre*, where before mee was read the ſaid *Edmond Chillingtons Affidavit*, vpon Oath, againſt *Mr. John Wharton* and my ſelfe. The Summe of which Oath was, That hee and I had Printed (at *Rotterdam* in *Holland*,) *Dr. Baſtwicks Anſwer*, and his *Letany*, with divers other ſcandalous Bookes.

Now here againe I ſpeake it in the preſence of God, & all you that beare mee. that *Mr. Wharton*, and I never joyned together in printing, either theſe or any other Bookes whatſoever. Neither did I receive any mony from him, toward the printing any.

Withall, in his firſt Oath, hee peremtorilie ſwore that wee had printed them at *Rotterdam*. Vnto which I likewiſe ſay, That hee hath in this particular forſworne himſelfe. for my owne part, I never in all my daies either printed, or cauſed to be printed, either for my ſelfe or *Mr. Wharton* any Bookes at *Rotterdam*. Neither did I come into any Printing houſe there all the time I was in the Citty.

And then vpon the Twelfday after he ſwore, againſt both of us againe. The ſumme of which Oaths was, that I had confeſſed to him (which is moſt falſe) that I had Printed *Dr. Baſtwicks* Anſwer to *Sr. John Banks* his *Information*, and his *Letany*; & another Booke called *Certaine anſwers to certaine Objections*; And another Booke called *The vanity & impiety of the old Letany*; & that I had divers other Bookes of the ſaid *Dr. Baſtwicks* in Printing, & that *Mr. Wharton* had beene at the charges of Printing a Booke called *A Breviat*, of the Biſhops late proceeding; and another Booke called 16. *new Queries*, and in this his Oath hath ſworne they were Printed at *Rotterdam*

Rotterdam, or ſome where elſe in *Holland*; & that on *James Oldam*, a Turner keping Shop at *Weſtminſter-hall-gate* diſperced divers of theſe bookes. Now in this Oath he hath againe forſworne himſelfe in a high degree, for wheras he took his Oath that I had printed the Booke called *The Vanitie and impiety of the old Letany*, I here ſpeake it before you all, that I never in all my daies did ſee one of them in print, but I muſt confeſs, I haue ſeen & read it, in written hand, before the Dr. was cenſured, & as for other books, of which he ſaith I haue diverſe in printing. To that I anſwer, that for mine owne perticuler I never read nor ſaw any of the *Drs.* Bookes: but the forenamed foure in Engliſh. and one little thing more of about two ſheetes of paper, which is annexed to the *Vanity of the Old Letany*, And as for his Lattine Bookes J never ſaw any but two: *Namely* his *Flagellum*, for which he was firſt cenſured in the *High Commiſſion Court:* and his *Apologeticus*, which were both in print long before J knew the Dr. But it is true, there is a ſecond edition of his *Flagellum*, but that was at the preſſe aboue two yeares agoe: namly Anno 1634. And ſome of this impreſſion was in England before J came out of Holland,

And theſe are the maine things for which I was Cenſured and Condemned. Being two Oaths in which the ſaid *Chillington*, hath palpably forſworne himſelfe. And if hee had not forſworne himſelfe. Yet by the law (as I am given to vnderſtand) I might have excepted againſt him, being a guilty perſon himſelfe and a Priſoner, and did that which hee did againſt mee for pvrchaſing his owne liberty which hee hath by ſuch Iudaſly meanes gott and obtained. Who is alſo knowne to bee a lying fellow, as J told the Lords I was able to proue and make good.

But beſides all this, there was an inquiſition-Oath tendered vnto mee (which J refuſed to take) on foure ſeverall daies; the ſumme of which Oath is thus much. You ſhall ſweare that you ſhall make true anſwer to all things that ſhall be aſked of you: So helpe you God. *Now* this Oath I refuſed as a ſinfull and vnlawfull Oath: it being the *High-Commiſſion Oath*, with which the Prelates euer haue and ſtill do ſo butcherly torment, afflict and vndoe, the deare Saints and Servants of God, It is alſo an Oath againſt the Law of the Land,

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As *Mr. Nicholas Fuller* in his Argument doth proue. And olso it is expreſſly againſt the *Petition of Right an Act of Parlament Enacted* in the ſecond yeare of our King. Againe, it is abſolutely againſt the Law of God, for that law requires noe man to accuſe himſelfe, but if any thing be laid to his charge : there muſt come two or three witneſſes at the leaſt to proue it. It is alſo againſt the practiſe of Chriſt himſelfe, who in all his examinations before the High Prieſt would not accuſe himſelfe: but vpon their demands, returned this anſwer: *Why aſke yea mee, go to them that heard mee.*

With all this Oath is againſt the very law of nature, for nature is alwaies a preſerver of it ſelfe and not a diſtroyer. But if a man takes this wicked Oath he diſtroyes and vndoes himſelfe, as daily experience doth witneſſe. Nay it is worſe then the Law of the Heathen Romans, as we may reade *Act. 25. 16. For when Paull ſtood before the Pagan Governours, and the Iews required Iudgement againſt him, the Governour replyed, it is not the manner of the Romans to condemne any man before his accuſers & hee were brought face to face to juſtify their accuſation.* But for my owne part, if I had beene proceeded againſt by a Bill, I would haue anſwered & juſtified all that they coulde haue proved againſt me, & by the ſtrength of my God would haue ſealed whatſoever I haue don with my bloud, for *I* am privy to mine own actions, & my conſcience bearęs me witnes that I haue laboured ever ſince the Lord in mercy made the riches of his grace known to my Soule, to keep a good conſcience and to walke inoffenſably both towards God, & man. But as for that Oath that was put unto me *I* did refuſe to take it, as a ſinfull and unlawfull Oath, & by the ſtrength of my God enabling me *I* wil never take it though *I* be paid in peices with wilde horſes as the ancient Chriſtians were by the bloudy Tirants, in the *Primitive Church*, neither ſhall I thinke that man a faithfull Subject, of Chriſts Kingdome, that ſhall at any time hereafter take it, ſeeing the wickednes of it hath been ſo apparently laid open by ſo many, for the refuſall whereof many doe ſuffer cruell perſecution to this day. Thus haue *I* as briefly as I could, declared unto you, the whole cauſe of my ſtanding here this day, I being upon theſe grounds cenſured by the Lords at the *Starr-chamber* on the laſt Court day of the laſt tearme to pay 500. pō to the King and to receive the puniſhment which with rejoicing I haue undergon, vnto whoſe cenſure I do with willingnes & cheerefulnes ſubmit, my ſelfe.

But seeing I now stand here at this present, I intend the Lord assisting me with his power, and guiding me by his spirit, to declare my minde unto you.

I haue nothing to say to any mans person, and therefore will not meddle with that. Onlie the things that I haue to say in the first place, are concerning the *Bishops* & their calling. They challeng their callings to be *Iure Divino*, & for the oppugning of which, those three renowned living marters of the Lord, *Dr. Bastwick M. Burton* & *M. Prinne*: did suffer in this place, and they have sufficientlie proved, that their Calling is not from God, which men I love and honour, and doe perswade my selfe their soules are deere and precious in the sight of God, though they were so cruellie and butcherlie dealt with by the Prelates, and as for *Mr. Burton* and *Mr Prynne* they are worthie and learned men, but yet did not in manie things write so fullie as the *Dr.* did, who hath sufficientlie & plentifullie set forth the wickednes, both of the Prelates themselves & of their callings. (as you may reade in his Bookes) that they are not *Iure Divino*, which noble and reverend Dr. I love with my Soule. and as he is a man that hands for the truth and Glorie of God, my verie life and hart blood I will lay downe for his honour, and the maintaining of his cause, for which he Suffered, it being Gods cause. As for the Bishops, they vsed in former times to chaleng their jurisdiction, Callings, and power from the King. But they haue now openly in the *High Commission Court* renounced that. as was heard by many, at the Censure of that *Noble Dr.* And as you may fullie read in his *Apollogeticus*. And in his *Answer* to *Sr. John Bankes* his *Information*. Nowv I will here maintaine it before them all. That their Calling is so farre from being *Iure Divino* (as they say they are) that they are rather *Iure Diabolico*. Which if I be not able to proue, let me be hanged vp at the Hall Gate. But my Brethren, for your better satisfaction, read the 9. & 13. *Chapters* of the *Reuelation*, and there you shall see, that there came *Locust* out of the *Bottomlesse Pit*, part of vvhom they are. and they are therfore liuely discribed. Also you shall there finde, that the *Beast* (which is the *Pope*, or Roman State and Goverment.) hath given to him by the *Dragon* (the *Deuill*) his Power and Seate, and great authoritie.

Soe that the *Popes* authoritie comes from the Devill, and the Prelates, and their Creatures in their printed Bookes, do challenge their authoritie jurisdiction and Power, (that they exercise over all sorts of people) is from Rome.

And for proving of the Church of England to be a true Church, their best & strongest argument is: that the Bb. are lineally discended from his Holines (or impiousnes) of Rome: as you may read in *Pocklingtons* Booke, called *Sunday no Sabboth*. So that by their own confession they stand by that same power and authoritie that they haue receaved from the *Pope*. Soe that their calling is not from God but from the Divill. For the Pope cannot give a better authoritie or calling to them, then he himselfe hath. But his Authoritie and Calling is from the Devill: Therefore the Prelates Calling and authoritie is from the Devill alsoe. *Revel.* 9. 3. *And there came out of the smoake, Locusts upon the earth: and unto them was given power as the Scorpions of the earth haue power to hurt.* and vndoe men, as the Prelates dailie doe. And also *Revel.* 13. 2. *And the Beast which I sawe* (saith S. *John*) *was like unto a Leopard, and his feete were as the feete of a Beare, and his mouth as the mouth of a Lion, and the Dragon* (that is to say the Devill) *gaue him his power, his seat, and great authority.* and *ver.* 15. 16, 17. And whether the Prelates as well as the Pope, do not daily the same things: let every man that hath but common reason judge.

For do not their daily practises and cruell burdens, imposed on all sorts of people, high and low, rich and poore: witnesse that their discent is from the Beast, part of his state and kingdome. Soe also *Revel.* 16. 13. 14. All which places do declare, that their Power and authority being from the Pope, (as they themselues confesse) Therefore it must needes originally come from the Devill For their power & callings, must of necessitie proceede either from God, or elsse from the Divill, But it proceeds not from God, as the Scripeures sufficiently declares: Therefore there calling and power proceeds from the Devill, as both Scripture and there owne daily practises doe demonstrate and prove. And as for that last place cited *Rev.* 16. 13. 14. If you please to reade the Second, and third parts of *Dr. Ballwicks Letany*, you shall finde, he their proves that

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the Prelates practiſes doe every way ſuite with, and make good that portion of Scripture to the vtmoſt. For in their Sermons the they preach before his Majeſtie: how doe they incenſe the King & nobles againſt the people of God, labouring to make them odious in his ſight & ſtirring him up to execute vengance vpon them, though they be the moſt harmeleſſe generation of all others.

And as for all theſe officers that are vnder them & made by them, for mine own particular I cannot ſe but that their callings are as vnlawfull as the Biſhops themſelves, and in particular for the callings of the miniſters, I do not, nor will not ſpeake againſt their perſons, for I know ſome of them to be very able men, and men of excellent guiftes and quallifications, and I perſwade my ſelfe their ſoules are very deare and pretious in the ſight of God.

Yet not withſtanding, this proves not their Callings to be ever the better. As it is in civill government. If the King (whom God hath made a lawfull Majeſtrate) make a wicked man an officer, he is as true an officer and as well to be obeyed, comming in the Kings name, as the beſt man in the world comming with the ſame authoritie. for in ſuch a caſe, he that is a wicked man hath his calling from as good authority as the godlieſt man hath: And therefore his calling is as good as the others.

But on the other ſide, if he that hath noe authoritie make officers, though the men themſelues be never ſo good and holie: Yet their holines maks their calling never awhitt the truer, but ſtill is a falſe a calling: in regard his authority was not good nor lawful that made thē; & evē ſo the miniſters, be they never ſo holy mē: yet they haue one and the ſame calling with the wickedeſt that is amongeſt them, their holines proues not their callings to be ever the truer: ſeeing their authority that made them miniſters is falſe, and therefore they haue more to anſwer for then any of the reſt: by how much the more God hath beſtowed greater guifts vpon them then vpon others, and yet they detaine the truth in vnrighteouſneſſe from Gods people: and do not make knowne to them as they ought, the whole will and counſell of God.

And againe, the greater is their ſinne if their callings be vnlawfull, (as I verily beleeve they are) in that they ſtill hold them

and doe not willingly lay them downe & renounce them, for they do but deceiue the people and highly dishonour God, and sinne against their owne soules, while they preach vnto the people by vertue of an *Antichristian*, and vnlawfull Calling, and the more godlie and able the Minister is that still preaches by vertue of this calling, the more hurt he doth, for the people that haue such a Minister will not be perswaded of the truth of things, though one speake & informe them in the name of the Lord; but will be ready to reply, Our Minister that preaches still by vertue of this Calling, is so holy a man, that were not his calling right & good: I do assure my selfe he would no longer preach by vertue thereof, And thus the holines of the minister is a Cloake to couer the unlawfulnes of his calling, and make the people continue rebells against Christs his Scepter and Kingdome, which is an agreuation of his sinne. for by this meanes the people are kept off from receiving the whole truth into their soules, & rest in being but almost Christians, or but Christians in part. But Oh my Bretbren, it behoues all you that feare God, and tender the Salvation of your owne Soules, to looke about you & to shake of that long security & formality in Religion, that you haue layne in. For God of all things cannot indure *Lukewarmenes Revel 3. 16.* And search out diligently the truth of things, and try them in the *Ballance of the Sanctuary*. I beseech you take things no more vpon trust, as hitherto you haue done, but take paines to search and finde out those Spirituall and hidden truthes that God hath enwraped in his sacred Booke, and finde out a bottom for your owne soules. For if you will haue the comforts of them, you must bestow some labour for the getting of them, and you must search diligently before you finde them *Pro. 2.* Labour also to withdraw your neckes from vnder that Spirituall and Antichristian bondage, (unto which you haue for a long time subjected your soules) least the Lord cause his plagues and the fearcenesse of his wrath to seize both vpon your bodies and soules: seeing you are now warned of the danger of these things.

For hee himselfe hath said *Revel. 14. 9, 10, 11, That if any man worship the Beast and his Image, and receiueth his marke in his forehead or in his hand. The same shall drinke of the wine of his wrath which is powred*

powred out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angells & in the presence of the Lambe, and the smoake of their Torment ascendeth vp for ever and ever, and they have no rest day nor night, who worship the Beast, & his Image, and whosoever receiveth the marke of his name. Therefore as you loue your owne soules and looke for that immortall Crowne of happines in the world to come, looke that you withdraw your selves from that Antichristian power & slavery that you are now vnder, even as God himselfe hath commanded and injoyned you in *Rev. 18. 4.* saying *Come out of her my people that you be not partaker of her sinns and that yee receive not of her Plagues, for her sinnes have reached vnto heaven, and God hath remembred her iniquities.* Here is the voyce of God himselfe commanding all his chosen ones, though they have lived vnder this Antichristian slavish power and estate along time, yet at last to withdraw their obedience and subjection from it. My Brethren, wee are all at this present in a very dangerous and fearefull condition, vnder the Idolatrous and Spirituall bondage of the Prelates, in regard wee have turned Traytours vnto our God, in seing his Almighty great name and his Heavenly truth troden under foote, and soe highlie dishonoured by them, and yet wee not onely let them alone in holding our peace, but most slavishlie & wickedly, subject our selves unto them, fearing the face of a peece of dart, more then the Almightie great God of Heaven and earth, who is able to cast both body & Soule in to everlasting damnation.

Oh repent, I beseech you therefore repent, for that great dishonour you have suffered to bee done unto God by your fearfullnes and cowardlines, & for the time to come, put on courragious resolutions like valiant souldiers of *Jesus Christ*, and fight manfullie in this his spirituall battell, in which battell some of his souldiers have allready lost part of their blood, and withall, Study this Booke of the *Revelation*, and there you shall finde the misterie of iniquitie fullie vnfolded and explaned; and also you shall se what great spirituall battels have beene fought betwixt the Lambe & his Servants, and the Dragon, (the Devill) and his vassals, and some are yet in fight.

Therefore gird on your Spirituall armour Spoken of *Ephes.6.* that you may quit your selves like good & faithfull Souldiers, and feare no coulors the victory and conquest is ours allready, for wee are sure to have it, (I do not speake of any bodily and temporall battell but onelie of a spirituall one) and be not discouraged and knock off from the study of it, because of the obscurity and darkenes of it, for the Lord hath promised his enlightening Spirit unto all his people that are laborous and studious to know him aright, and also he hath promised a blessing and pronounced a blessednes unto all that read and labour to keepe the things contayned in this booke *Rev. 1. 3.* My Christian Brethren, in the bowels of Iesus Christ I beseech you doe not contemne the things that are delivered to you, in regard of the meanesse and weaknesse of mee the instrument, being but one of the meanest and unworthiest of the Servants of Jesus Christ, for the Lord many times doth great things by weake meanes, that his power may be more seene, for wee are to ready to cast our eye upon the meanes and instrument: not looking up unto that Almighty power that is in God, who is able to doe the greatest things by the weakest meanes, and therefore out of the mouthes of *Babes & Sucklings* he hath ordayned strength *Psal. 8. 2.* And hee hath chosen the foolish things of the world to confound the wise, and God hath chosen the weake things of the world to confound the things which are mighty, & base things of the world, & things which are dispised hath God chosen, Yea things which are not, to bring to nought things that are *1. Cor. 1. 27. 28.* And he giues the reason wherefore he is pleased so to do, *That no flesh should glory in his presence.*

So you se God is not tyed to any instrument & means to effect his own glory, but nee by the least instrument is able to bring to passe the greatest things.

It is true, I am a young man and noe Scoller, according to that which the world coines Scollership, yet I have obtayned mercie of the Lord to be faithfull, & hee by a divine providence hath brought me hither this day, & I speak to you in the name of the Lord, being assisted with the spirit & power of the God of Heaven and earth, & I speake not the words of rashnes or inconsiderat[illegible], but the words of sobernes, and mature deliberation, for I did consult with my God before I came hither, and desired him that he would

and enable me to speake that which might be for his glory and the good of his people, And as I am a Souldier fighting under the banner of the great and mightie *Captaine the Lord Iesus Christ*, and as I looke for that Crowne of immortality which one day I know shall bee set upon my temples, being in the condition that I am in, I dare not hold my peace, but speake unto you with boldnes in the might and strength of my God, the things which the Lord in mercy hath made knowne unto my Soule, come life come death.

When I was here a bout, there came a fat *Lawier*, I do not know his name, & commanded me to hold my peace & leave my preaching. To whom I replied and said, *Sr.* I will not hold my peace but speake my minde freely though I be hanged at Tiburne for my paines. It seemes he himselfe was gauled and toucht as the *Lawiers* were in Christ time, when hee spake againſt the *Scribes & Pharisees*, which made them say, *Master in saying thus thou reuilest us also*. Soe he went away and (I thinke) complained to the *Lords*, but I went on with my speech and said,

My Brethren, be not discouraged at the waies of God for the affliction and Crosse that doth accompany them, for it is sweete & comfortable drawing in the Yoake of Christ for all that, and I have found it soe by experience, for my soule is filld so full of spirituall and heavenlie joy, that with my tongue I am not able to expresse it, neither are any capeable (I thinke) to partake of soe great a degree of consolation but onelie those upon whom the Lords gracious afflicting hand is.

And for mine owne part I stand this day in the place of an evill doer, but my conscience witnesseth that *I* am not soe. And here a bout I put my hand in my pocket, and puld out Three of worthie *D. Bastwicks Bookes* and threw them among the people and said. There is part of the bookes for which I suffer, take them among you, and read them, and see if you finde any thing in them, against the Law of God, the Law of the Land, the glory of God, the honour of the *King* or State.

I am the Sonne of a Gentle man, and my Friends are of ranck and quality in the Countrie where they live, which is 200. miles from this place, and I am in my present condition deserted of them

all, for I know not one of them dare meddle with me in my present estate, being I am stung by the Scorpions (the Prelates): and for any thing I know, it may be I shall never haue a fauourable countenance from any of them againe; and whereas I am a yong man and likelie to haue lived well and in plentie, according to the fashion of the world. Yet notwithstanding, for the cause of Christ, and to doe him service, I haue and doe bid adue to Father, Friends, Riches, pleasures, ease, contented life and blood; and lay all downe at the Foorstoole of *Iesus Christ*, being willing to part with all rather then I will dishonour him, or in the least measure part with the peace of a good conscience, & that sweetnesse and joy which I haue found in him, for in naked Christ is the quintisence of swetnes & I am so far from thinking my affliction and punishment which this day I haue endured and still doe indure and greane vnder (a disgrace) that I receive it as the welcome *Cresse of Christ*, and doe thinke my selfe this day more honoured by my sufferings then if a Crowne of gold had beene set upon my head; for I haue in some part beene made conformable to my Lord and Master, and haue in some measure drunke of the same Cupp which he himselfe drank of, while he was in this sinfull world, for he shed his most precious blood for the salvation of my poore soul, that so I might be reconciled to his father, therfor am I willing to undergo any thing for his sake, & ther in ward joy & consolation within me that carries me high above all my pains & torments. & you (*My Brethren*) if you be willing to haue Christ, you must owne him and take him vpon his own termes, & know that Christ and the Crosse is inseperable, for he that will live godlie in Christ Iesus must suffer persecution and affliction, it is the lott and portion of all his chosen ones, through many afflictions & trials we must enter into glorie and the *Apostell* saith, *that if we be without afflictions whereof all are partakers, then are we Bastards and not Sonnes*. And therfore if you will haue Christ sit down & reckon before ever you make profession of him what he will cost you, least when you come to the triall you dishonour him, and if you bee not willing and contented to part with all, & let all goe for his sake, you are not worthy of him.

If Parents, husband, wife or children, lands or livings, riches, or honours, pleasure, or ease, life or blood, stand in the way, you must be willing to part with all these and to entertaine Christ naked & alone, though you have nothing but the Crosse, or else you are not worthy of him. *Matth.* 10. 37, 38.

Oh my Brethren, there is such sweetnes and contentednes in enjoying the Lord *Iesus* alone, that it is able where it is felt, to make a man goe through all difficulties, to endure all hardships that may possiblie come vpon him. Therefore if hee call you to it, doe not deny him nor his truth in the least manner, for he hath said, *He that denies him before men, him will he deny before his Father which is in Heaven.* And now is the time that wee must shew our selves good Souldiers of *Iesus Christ*, for his truth, his cause and glorie lies at stake in a high degree, therefore put one courageous resolution, and withdraw your necks and soules from all false power and worship, and fight with courage and boldnes in this spirituall Battell, in which Battell the Lord before your eyes hath raised vp some valiant Champions that fought vnto the bare is blood, therefore be courageous Souldiers and fight it out bravely, that your God may be glorified by you, and let him onelie have the service, both of your inward and outward man, and stand to his cause, and loue your owne Soules, and feare not the face of any mortall man, for God hath promised to bee with you and uphold you that they shall not prevaile against you, *Esay* 41. 10. But alas, how fewe are there that dare shew any courage for God and his cause, though his glorie lies at the Stake, but thinke themselves happy and well, and count themselves wise men if they can sleepe in a whole skin, & when Christ hath said, Hee that will saue his life shall loose it, and hee that will loose his life for his sake shall finde it, What shall it profit a man if he gaine the whole world & loose his owne Soule?

Therefore is it better for a man to bee willing and contented to let all goe for the enjoying of Christ and doing him service, then to sit downe and sleepe in a whole skinne, though he should have gaine all the world and see him dishonoured, his glorie and truth trodden under foot, and the blood of his Servants shed and Spilt?

Yea without doubt it is. But many there in these times so far from suffering valiantlie for Christ, that they rather dislike the more of it, and count it a point of singularitie and pride, and selfe-conceit for a man to put himselfe forward to doe Gods service, asking, what calling and warrant any priuate man hath thereunto, seeing it belongs to the Ministers to speake of these things. Yes sir it doth, But alas they are so cowardly and fearfull that they dare not speake.

And therfore it belongs also to thee, or mee, or any other man, if thou beest a Souldier of Iesus Christ, whatsoever by place or Calling thy ranke or degree bee, bee it higher or lower, yet if hee call for thy service, thou art bound, though others stand still, to imploy his power and glorie to the vttmost of thy power and strength, yea to the shedding the last drop of thy blood, for he hath not loued his life vnto the death for thy sake, but shed his precious blood for the redemption of thy soule, hath hee done this for thee, and darest thou see him dishonoured and his glorie lie at the stake, and not speake on his behalfe, or doe him the best service thou canst?

If out of a base and cowardlie spirit thus thou doe, Let me tell thee here and that truly to thy face, thou hast a *Dalila* in thy heart which thou loouest more then God, and that thou shalt on day certainly finde by woefull experience. Alas if men should hold their peace in such times as these, the Lord would cause the verie Stones to speake to conuince man of his cowardlie basenesse.

Having proceeded in manner thus farre by the strength of my God, with boldnes and courage in my speech; *The Wardein of the Fleete* came with the fact *Lewes*, and commanded mee to hold my peace. To whom I replied, I would speake and declare my cause and minde, though I were to be hanged at the gate for my speaking. And he caused proclamation to be made upon the Pillorie for him going to him the Bookes. So then he commanded me to be gagged, and if I spake any more that then I should bee whipt againe vpon the Pillorie.

So I remained there for the space of halfe an houre gagged, being intercepted of much matter which by Gods assistance I intended to haue spoken. But yet with their cruelty I was nothing at all daunted, but I was full of comfort and courage, being mightily strengthned with the

power of the Almightie which made me with cheerefullnesse triumph over all my sufferings, not shewing one sad countenance or a disconted heart.

And when I was to come downe having taken out my head out of the Pillarie, I looked about mee upon the people and said. *I am more then a conquerer though him that loved me.* or *Vivat Rex.* Let the King live for ever, and soe I came downe, and was had backe againe to the Tavern, where I together with *Mr. Wharton*, staid a while till one went to the *Warden* to know what should be done with me, who gave order wee should be carried back againe to the Fleete, and as I went by land through the streetes, greate store of people stood all along to behold me, and many of them blessed God for enabling me to undergoe my sufferings with such cheerefullnes and courage as I did, for I was mightily filled with the sweete presence of Gods Spirit, which caused me not withstanding the paines of my sufferings to go along the streets with a joyfull countenance not shewing the least discontentednes, as if I had beene going to take possession of some great treasures.

After I came back to the prison, none were suffered to come at me but the Surgio to dresse me, & I feeling my self somwhat Fevorish I went to bed, & my Surgion doubting the same also, gave me a Glister, and appointed to come the next morning & let me blood, but when he came, he could not be permitted to come at me: nor any else, for the *Porter* kept the key, and lockt me vp very close: saying the *Warden* gave him straight command so to doe. Wherevpon I desired the Surgion to go to *Westminster* to the *Warden* & certifie him how it was with me, being very ill, & that he might have liberty to come at me to let me blood and dresse mee, which could not be obtained till the *Warden* himself came home. About one of the clock *John Hawes* the Porter came to me, to know what I had to say to the warden, to whom I said, *Mr. Hawes*, this is very cruell & harsh dealing, that after so sore whipping my Surgio shal not be admitted to come & dresse me, nor any other be suffered to administer vnto my necessities, having not eaten bread nor drunke this day, nor the last night before, a little Caudle, I hope the Lords will be more mercifull then alwayes the undergoing the extremity of my Censure to take my life from me, by letting mee perish for want of looking to, therefore I pray

pray ſpeake to Mr. *Warden*, that he would be pleaſed to give leave to my Chirurgion to come dreſſe me and let mee bloud; otherwiſe I was in danger of a Feaver, which might take away my life; So he wiſhed me to have written to the *Warden*; I told him, if he would helpe me to Penne Inke and Paper, ſo I would. No (ſaid hee) I dare not doe that; Then I deſired him to deliver my mind to the *Warden* by word of mouth; who then went away, and after I was in my bedd, he came to me againe, and ſaid thus unto me: *Mr. Lilburne* I have one ſuite to you. What is that, ſaid I? It is this, ſaid he, that you would helpe me to one of thoſe Books that you threw abroad at the *Pillary*, that I might reade it, for I never read any of them; I ſpeake not for it to doe you any hurt, only I have a great deſire to reade one of them. *Sir*, I thinke you doe not (ſaid I) but I cannot ſatisfie your deſire, for if I had had more of them; they ſhould yeſterday have all gone. I verily beleeve you, ſaid he, and ſo we parted.

And in a very little while after, came the *Warden* himſelfe with the *Porter*, and I being in my bedd, hee aſked me how I did? Said I, I am well, I bleſſe my God for it, and am very merry and cheerfull. Well (ſaid hee) you have undone your ſelfe with ſpeaking what you did yeſterday. *Sir* (ſaid I) I am not ſorry for what I ſaid, but am hartely gladd that the Lord gave mee ſtrength and courage to ſpeake what I did, and were I to ſpeake againe, I would ſpeak twice as much as I did, if I could have liberty, though I were immediatly to looſe my life afrer it, would'ſt thou ſo, ſaid he? Ey indeed Sir would I, with the Lords aſſiſtāce, ſaid I, for I fear not the face of Man; And concerning what I yeſterday ſpake, I did not, in the leaſt manner ſpeake againſt any of the Lords, but did openly declare, that I did willingly with all contentednes ſubmitt my ſelfe to their Cenſure; and as for the Biſhops, I ſaid nothing againſt any of their perſons, but only againſt their callings. Ey, ſaid the *Warden*, and thou ſaidſt their calling was from the Devill. Yes Sir ſo I did, ſaid I, and I will prove it, and make it good, or elſe I wilbe willing to looſe my deareſt blood; For if you pleaſe to reade the 9. & 13. *chap. of Rev.* you ſhall there finde, that the *Beaſt* which aſcended out of the bottomleſſe Pitt (which is the Pope and Ro-

man State, hath his power and authority given him by the *Dragon*; (the Devill) So that all the power which the Pope hath and doth exercise, originally comes from the Devill: If you reade also some Bookes lately set forth by the Prelates themselves and their Creatures, you shall there finde, that they claime their jurisdiction, standing, and power from the Pope: Now, if their power and calling be from the Pope, (as they themselves say it is) then it must needs be from the Devill also; For the Popes power and calling is from the Devill; And he cannot give a better power and calling to them then he himselfe hath; and I pray Sir, if the Bishop of *Canterbury* be offended at that which I spake yesterday, tell him I will seale it with my bloud; And if he please to send for me, I will justifie it to his face, and if I be not able to make it good before any noble man in the Kingdome, let mee loose my life. Ey, but it had been a great deale better, said he, for thine owne particular good to have beene more sparing of thy speech at that time. No Sir, said I, nothing at all, for my life and bloud is not deare and precious to me, so I may glorifie God, and doe him any service therewith. I assure thee, said he, I was exceedingly chidd about thee; and also there were old businesses rubd up against mee concerning *Dr. Laiton* and *Mr. Burton*, for that Liberty that they had. Wherefore were you chidd for me, said I? About the Bookes, said he, that you threw abroade, in regard you were close Prisoner, and yet had those Bookes about you; I would aske you one question: Did you bring those Bookes to the Fleete with you, or were they since brought to you by any other? I beseech you Sir pardon me for revealing that said I. Then he would have knowne who they were that most resorted to me, I desired I might be excused in that also. Ey, but you must give me an answer, said hee, for I must certifie the Lords thereof. Then, said I, I pray you tell their Honours, I am unwilling to tell you. What were those Bookes, said he, that you threw abroade, were they all of one sort? Those that have them, said I, can certifie you of that. I my selfe have one of them, said he, and have read it, and I can finde no wit in it, there is nothing but railing in it. Sir, said I, I conceive you are mistaken, for the Booke is all full of wit; it is true, this Booke

which

which you lighted on, is not so full of soliditie as other of his Bookes are; but you must understand, that at that time when the Dr. made that Booke, hee was full of heavines and in danger of a great punishment, for the Prelates had breathed out more crueltie against him for writing his *Apology*; And at that time also he was compassed about on every side with the Pestilence; Therefore he made that Booke to make himselfe merrie. But, said he, hee doth not write any thing in it to the purpose against the Bishops callings. Sir, said I, I must confesse, you lighted on the worst of the 3. And it is true, there is not much soliditie and force of argument in it but only mirth; But the other two are as full of soliditie as this is of mirth. What, were they of 3. sorts, said he? Yes Sir, that they were, said I. What were the other two called, said he? The one (said I) was his *Answer to Sr. John Banks his Information*; The other is an *Answer to some Objections that are made against that Booke which you have*; But if ever you reade his *Latine Bookes*, you shall there finde soliditie enough, and the wickednes and unlawfulnes of the Bishops Callings and practises set forth to the full. What *Latine Bookes* be they, said he? His *Flagellum*, for which hee was first Censured, said I. What, hath hee been twice Censured, said he? Yes, said I, he was Censured in the *High-Commission Court*, for writing his *Flagellum*; And after that he wrote his *Apology*; and that little Booke which you have, which were the cause of his Censure in the *Starr-Chamber*. But hast thou any more of those Bookes, said he? Sir, said I, if I had had 20. of them more, they should all have gone yesterday. But, hast thou any more of them now, said he? Sir, said I, I verily thinke, that if I should tell you, I had not, you would not beleeve me, and therefore if you please, you may search my Chamber. So I must (said he) for the Lords have commaunded me so to doe, therefore open your Trunke. Sir, said I, it is open alreadie. Search it *John Hare*, said he. So he search it, and found nothing there. Open the Cubbard, said he. So I gave the Porter the key of my Cubbard, to search it, and he found nothing there but my victuals. Search his pocket said the *Warden*. Indeed Sir, said I, there is none in them; Yet he search them, and found as I said. Then he

searched all my Chamber over; but found nothing at all. Well Sir, said I, now you can certifie the Lords how you finde things with me; But I pray Sir, must I still be kept close Prisoner? I hope, now the Lords have inflicted their Censure on me, they will not still keepe me close. No, said hee, within a little time you wilbe eased of it; So we tooke our leaves each of other, and hee went away.

And the next day, being *Fryday*, and a *Starr-Chamber-day*, I hoped I should have had the Libertie of the Prison; But in stead thereof, newes was brought me at evening, that I must be removed to the *Common Goale*, or a worse place, and that I must bee put in Irons. Well, for all this my God enabled me to keep my hold still, and not to let my confidence goe; For (blessed be his name for it) this newes did not in the least manner trouble me.

And upon *Saterday* morning *Iohn Hawes* the Porter came with the Woman that looked to mee to my Chamber, to stand by her that none might speake with me till she had made my bedd, and done other things for me; And he told me, hee was sorrie to heare such newes as he did concerning me. What is it, said I? I heare, said he, that the Lords have ordered, that you must be put into the *Wards*, and kept close Prisoner there, and lie in irons, and none must be suffered to come at you, to bring you any thing; but you must live upon the Poore Mans Box. Sir, that's verie hard, said I, but the will of my God be done; For mine owne part, it nothing at all troubles me; For I know in whom I have beleeved, and I know, not one Haire of my Head shall fall to the ground without his providence; And I have cast up my account alreadie what it will cost me; Therfore I waigh not any thing that can be inflicted on me; For I know, that God, that made *Paul* and *Silas* to singe in the Stocks at midnight, will also make me rejoyce in my Chaines; But it is verie much that they will let none com to me, to bring me any thing; it seemes, they wilbe more cruell to me then the verie *Heathens* and *Pagan Romans* were to *Paul*, who when he was in Prison, did never refuse to let any come to him, to administer to his necessities; But I waigh it not, for I know my God is and will be with me, to make me goe through all my afflictions with cheere-

fulnes

fulnes, for *I* feele his power within me ſo mightily ſupporting and upholding me, that no condition in this World can make me miſerable; And for mine owne part, *I* doe no more ſett by my life and blood in this cauſe, then *I* doe a peece of bread when *I* have newly dyned.

Afterwards the VVoman telling mee ſhee hoped *I* ſhould not have ſo ſore a puniſhment laid on me, but that *I* might have things brought me from my Freinds, *I* told her *I* did not much care how it went with me, for *Ieremies Dungeon*, or *Daniels Denn*, or the 3. *Childrens Fornace*, is as pleaſant and welcome to me as a Pallace; For whereſoever *I* am *I* ſhall finde God there, and if *I* have him, that is enough to me; And for victuals, *I* told her *I* did not doubt but that God that fed the Propher *Eliah* by a *Raven*, would preſerve me, and fill me to the full by the way of his providence; And if no meate ſhould be brought me, *I* knew, if they take away my meate, God would take away my ſtomack; Therefore *I* wayed not their crueltie; And thereupon uttered to her theſe 4. Verſes:

I doe not feare nor dread the face
of any mortall man,
Let him againſt me bend his powver,
and doe the vvorſt he can,
For my vvhole truſt, ſtrength, confidence,
My hope, and all my aide
Is in the Lord IEHOVAHS fence,
vvhich Heaven and Earth hath made.

The reſt that I intended by the ſtrength of my God to have ſpoken (if I had not beene prevented by the Gag) I now forbeare to ſet downe, in regard I heare I am to come into the Feild againe to fight a ſecond battell, unto which time I reſerve it, if the Lord ſo order it that I may have Libertie to ſpeake, I doubt not but by the might and power of my God, in whom I reſt and truſt, valiantly to diſplay the weapons of a good Souldier of *Jeſus Chriſt*; Come life, come death; And in the meane time to what I have here ſaid and written, I ſet to my name, by me *IOHN LILBVRN*, being written with part of my owne bloud; The reſt of which by the Lords aſſiſtance I will willingly ſhed, if hee call for it, in the maintaining of his Truth and Glory, and that which I have here ſaid and written by me

IOHN LILBVRNE.

My verſes are to follow here.

(a) Pſa. 27 1. 2, 3. & 3, 6, & 118. 6. Iſa. 51. 12 (b) Iſa. 8. 2, & 31. 3, & 28. 7. 8. (c) Pſa. 33 & 119, 5. 7. Ich. 10. Revel. 1. 5 (d) Pſal. 37. 7. (e) Iſa. 41. 10. 13. 14. & 40. 31 (f) Revel. 2. 13, & 3. 8. Pſal. 119. 167. 168. (g) Pſal. 116. 8. (h) Goodwins Catel. of Bb. Dr. Baſwicks anſwer to the information: the 2. & third parts of his Legacy

I Doe not (a) feare the face nor power of any mortall man,
Though he againſt me riſe, to doe the worſt he can,
Becauſe my (b) truſt, my hope my ſtrength, my confidence and aide
Is in the Lord *Iehovahs* power, both now and ever ſtaide.
Therefore my ſoule I ſhall never ceaſe, Triumphantly to ſing,
Thou art my Fort, (c) my ſure defence, my Saviour and my King,
For in my (d) ſtrayts and trials all, thou well with me haſt dealt,
Thy mercies and (e) upbearing hand, moſt ſweetly I have felt.
Thou haſt in my (f) diſtreſſes great, my ſtripes and bitter ſmart
So held my ſoule as from thy truth, I never once did ſtart.
But to thy truth with cheerfulneſſe, and courage have I ſtood,
Though tortur'd for it were my fleſh, and loſt my deareſt blood,
When from *Fleet-bridg* to *Weſtminſter*, at Carts *Arſſe* I was whipt,
Then thou with joy my ſoule (g) upheldſt, ſo that I never wept.
Likewiſe when I on Pillary, in *Palace-yeard* did ſtand,
Then by thy helpe againſt my foes, I had the upper-hand,
For openly I to their face, did there truely declare,
That from the Pope our Prelates all, deſcended ſtill they are,
And that I might for what I ſaid, make confirmation;
I nam'd Chapters the 9. and 13. of *Revelation*.
Likewiſe I then did fearleſſly, unto the people ſhew
That what *Pocklington* hath writ, is found now very true,
Namely, that they com lineally, from (h) *Antichriſt* his Chaire,
Even to him that now doth raigne, the great *Arch-Biſhop* here.
All which I did on Pillary, there offer to make good,
Or elſe I would looſe willingly, my beſt and deareſt blood;
Moreover there to Gods people, I did moſt plainly ſhew
That we have been, and ſo are ſtill, rul'd by a Popiſh crew;
Therefore againſt them valiantly, we muſt (i) fight in the feild,
And to their Lawes at any hand, not ever once to yeild.
But from their (k) Yoake without delay, we muſt our neckes outdraw,
If that we will true Subjects bee, unto our Saviours Law. (l)
Therefore my Freinds, if that you will, *Chriſt Ieſus* here (m) enjoy,
Withdraw your ſelves from theſe vile men, and every Popiſh toy.
And (n) naked Chriſt be willing ſtill, and ready to embrace;
Though for the ſame you ſuffer ſhame, and wicked mens (o) diſgrace,
Becauſe in him is more content, more full and (p) ſweeter bleſſe
Then can be found in any (q) thing; that in the world now is;
And this I have by (r) triall found, what here I doe declare
That to the comforts of our God, the Earthly nothing are.

And

(i) Revel. 12. 7. & 14. 4. & 15. 3, & 20. 4. (k) Revel. 18. 4. (l) Pſal. 2 (m) 1. Cor. 7. 29. 30. 31, & Ich. 2. 15. 16. (n) Matth. 10. 37. 38. 39. (o) Mark. 13. 13. Joh. 15. 9, & 16. 2. 3 (p) Joh. 14. 16. 17. 18. 27, & 16. 33. (q) Pſal. 37. 16. (r) Pſal. 119. 67. 71. 75.

(s) Mat. 19.21,22 23,& 16. 24,25. Luke 14, 26.27. (t) Mat. 10,23. Luke. 12, 8,9. (v) Isa. 5, 2.11. 1 Cor 6.17. Revel. 14 (x) Revel. 14, 9,10,11 & 17,8, & 19,20. (y) Heb. 6 1.10.1,7. Rev. 1,5. (z) Rom. 8,37. (a) Revel 19 1,4. (b) Psa.34 1,2,3,4, & 103,1,2 (c) Psal. 119,141.

And he that will not (s) quite denie, all things for *Iesus* sake;
The joyes of *Christ* he neither heare, nor (t) after shall partake;
Therefore my freinds if you, your Soules, will Reallie preserve,
(v) Reject their *Antichristian Lawes*, and from *Christ* never swerve,
Because the Lord hath said on those, his (x) wrath shall surely come,
His sorest ire, his greatest stroakes, his deepest plagues and doome,
That doe on hand or head receive, the Hell-marke of the Houre,
Or doe the Beast and his image, not cease for to adore
Thus and much more on Pillarie, there openlie I saide,
Till at the last my mouth was gagd, and by them baselie staide,
And threatened there once againe, that my backe I should be wipt,
If that my tongue but one word more, against Romes Preists; let slipt,
Thus with a straight Gagg in my mouth, about an houre stood I,
Having my God to comfort mee, in all my miserie;
And having stood a long time there, I was at length downe brought,
Most sweetly cheered with (y) his blood, that had my poore soul bought,
And when I was come downe, I cheerefully did say,
I am more then a Conquerer, (z) through Christ that is my stay,
Halleluiah, (a) all blessiug, glorie, honour, laud and praise,
Be rendered to thee my God, of mee (b) and thine alwaies,
For though that I was in my selfe, a Creature poore and (c) weake,
Yet was I made through thy great strength, with boldnes for to speake,
If was (d) thou Lord, that didst uphold, with mercie and thy grace,
My feeble (e) flesh so that I did, rejoyce in my disgrace,
Thou fildst my soule so full of joy, and inward feeling peace
As that my tongue thy praise to tell, no time shall ever cease,
And now, O Lord, keepe thou my (g) soule, most humblie I thee pray,
That from thy just (h) Commandements, I never runne a stray,
But unto thee, and to thy Truth, my heart may still be fast,
And not offend in any (i) thing, so long as life doth last,
And as thou hast in mee (k) begunne, the saving worke of grace,
So grant, that I thy poore servant, may still therein increase,
And when I shall lay downe this House, of fraile mortalitie,
Then let thy Angel bring my soule, sweet *Iesus* unto thee.

(d) Isa.4,1,3,& 26,4,5. (e) Psal.27,13. (g) Psal.141, & 119,94. (h) Psal. 119,80,& 66,34. (i) 119,112,118,157. (k) Philip.1.6.

These Verses were my Meditation the next day, after the Execution of my Censure; after the *Warden* of the *Fleet* had been with me, from the Lords of the Counsell; and had searched my Chamber, it being almost noone, and I being not well, writ them in my bedd.

By me JOHN LILBURNE.